

בא וידבר יהוה אל־משה לאמר: **בב**
נשא את־ראש בני גרשון גִּם־הם לְבֵית
אבתם לְמִשְׁפַּחָתָם: **בג** מִבְּן שְׁלֹשִׁים שָׁנָה
וְמֵעַלָּה עַד בְּן־חֲמִשִּׁים שָׁנָה תִּפְקֹד אוֹתָם
כָּל־הַבָּא לַעֲבֹד צָבָא לַעֲבֹד עֲבֹדָה בְּאֹהֶל
מוֹעֵד: **בד** זֹאת עֲבֹדַת מִשְׁפַּחַת הַגֵּרְשֹׁנִי
לַעֲבֹד וּלְמַשָּׂא:

בה וְנָשְׂאוּ אֶת־יְרֵיעַת הַמִּשְׁכָּן [לוי]
וְאֶת־אֹהֶל מוֹעֵד מִכֶּסֶּהוּ וּמִכֶּסֶּה הַתְּחִשׁ
אֲשֶׁר־עָלָיו מִלְמַעְלָה וְאֶת־מִסְדֵּי פֶתַח אֹהֶל
מוֹעֵד: **בו** וְאֵת קַלְעֵי הַחֹצֵר וְאֶת־מִסְדֵּי
פֶתַח | שַׁעַר הַחֹצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן
וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֵת מִיתְרֵיהֶם
וְאֶת־כָּל־כְּלֵי עֲבֹדָתָם וְאֵת כָּל־אֲשֶׁר יַעֲשֶׂה
לָהֶם וְעָבְדוּ: **בז** עַל־פִּי אֶהְרֹן וּבְנָיו תִּהְיֶה
כָּל־עֲבֹדַת בְּנֵי הַגֵּרְשֹׁנִי לְכָל־מִשְׁאָם וּלְכָל
עֲבֹדָתָם וּפְקֻדָּתָם עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת
כָּל־מִשְׁאָם: **בח** זֹאת עֲבֹדַת מִשְׁפַּחַת בְּנֵי
הַגֵּרְשֹׁנִי בְּאֹהֶל מוֹעֵד וּמִשְׁמֶרֶתָם בְּיַד
אִיתָמָר בֶּן־אֶהְרֹן הַכֹּהֵן:

בט בְּנֵי מֶרָרִי [ישראל]
לְמִשְׁפַּחָתָם לְבֵית־אֲבֹתָם תִּפְקֹד אֹתָם: **ל**
מִבְּן שְׁלֹשִׁים שָׁנָה וְמֵעַלָּה וְעַד בְּן־חֲמִשִּׁים
שָׁנָה תִּפְקְדֵם כָּל־הַבָּא לַעֲבֹד לַעֲבֹד
אֶת־עֲבֹדַת אֹהֶל מוֹעֵד:

4:21 Then spoke YHWH to Moses, saying:

22 [You must take up] [a count of the heads] of the children of Gershon (also them),
by the house of their fathers, by their families.

23 [From the age] of thirty years and higher, [up until] age fifty years, you must count them,
[all who would come] to serve in the work-force, to perform service in the Tent of Meeting.

24 This is the service of the families of the Gershonites: to do maintenance and carrying.

25 They shall carry the curtains of the *mishkan* (tabernacle) and of the Tent of Meeting, [its covering],
[and also the covering] of leather that is over it—on top,

[and the drape that screens] the entrance of the Tent of Meeting,

26 [and in addition] the hangings of the courtyard, [and the other screen] | [that is at the entrance] |
to the gate [of the enclosure] that surrounds the tabernacle and the altar, all around,

as well as [their supporting cords], [all the implements] for their maintenance,
whatever [that there may be] [that needs to be done] [in relation to them], [this they must do].

27 [Acting on orders] from Aaron and his sons, [it shall be done],

[all the tasks] of the children of Gershon, [all of their carrying-chores], all of their service.
Make them accountable for their conduct in all [the things that they carry].

28 Thus [are the serving-tasks] [assigned to the families] of the children of Gershon,
in the Tent of Meeting. [They shall attend to them], supervised by Ithamar, [son of Aaron] the *cohen*.

29 [As for the sons] of Merari, by their families, by the house of their fathers, you shall count them.

30 [From the age] of thirty years and upwards, [up until] age fifty years, [you shall count them]:
all who come to the army [to do the work]—the service of the Tent of Meeting.

לא וזאת משמרת משאם לכל־עבדתם
באהל מועד קרשי המשכן ובִּרְיָחִיו
ועמודיו ואֲדָנָיו: **לב** ועמודי החצר סביב
ואֲדָנֵיהֶם ויתדתם ומיתריהם לכל־כליהם
ולכל עבדתם ובשמת תפקדו את־כָּלִי
משמרת משאם: **לג** זאת עבדת משפחת
בְּנֵי מֶרָרִי לְכָל־עֲבֹדָתָם בָּאֵהֶל מוֹעֵד בְּיַד
אִיתָמָר בֶּן־אֶהֱרֹן הַכֹּהֵן: **[ע"כ ישראל לד]**
ויפקד משה ואֶהֱרֹן ונשיאי העדה את־בְּנֵי
הקהתי למשפחתם ולבית אבתם: **לה**
מִבֶּן שְׁלֹשִׁים שָׁנָה וּמַעְלָה וְעַד בֶּן־חֲמִשִּׁים
שָׁנָה כָּל־הַבָּא לַעֲבֹדָה בָּאֵהֶל
מוֹעֵד: **לו** ויהיו פקדיהם למשפחתם
אלפים שבע מאות וחמשים: **לז** אלה
פקודי משפחת הקהתי כֹּל־הָעֹבֵד בָּאֵהֶל
מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה
בְּיַד־מֹשֶׁה: **שני לח** ופקודי בְּנֵי גֵרְשֹׁן
למשפחותם ולבית אבתם: **לט** מִבֶּן
שְׁלֹשִׁים שָׁנָה וּמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה
כָּל־הַבָּא לַעֲבֹדָה בָּאֵהֶל מוֹעֵד: **מ**
ויהיו פקדיהם למשפחתם לבית אבתם
אלפים ושש מאות ושלשים: **מא** אלה
פקודי משפחת בְּנֵי גֵרְשֹׁן כֹּל־הָעֹבֵד
בָּאֵהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן
עַל־פִּי יְהוָה: **מב** ופקודי משפחת בְּנֵי
מֶרָרִי לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם: **מג** מִבֶּן
שְׁלֹשִׁים שָׁנָה וּמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה
כָּל־הַבָּא לַעֲבֹדָה בָּאֵהֶל מוֹעֵד:

4:31 Now this is their duty of carrying, as all their service in the Tent of Meeting:
the frames of the *mishkan*, its bars, its columns, and its bases,
32 [and the columns] of the court all around, [the bases for them] and their pegs and [their guy ropes],
[for all of their implements] and [for all of their work].
[And by name] [you shall list them]: the items that it is their task to carry.
33 [This then] [is the work] of the families of the sons of Merari,
[for all of their service, in the Tent of Meeting, at the hand of Ithamar, [son of Aaron] the *cohen*.
34 [They made a reckoning]: Moses [together with Aaron] and the chieftains of the community—
[they counted the sons] of Kehoth [by their families], by the house of their fathers,
35 from age thirty years and upwards, [up to] [age fifty] years—
all who came into the army—to the work in the Tent of Meeting.
36 They were, in number by their families, [two thousand] seven hundred and fifty (2750).
37 This is the reckoning of the families of the Kehothites, [all who worked] in the Tent of Meeting,
that was recorded by Moses and Aaron [end aliyah] at the command of YHWH, [by the hand of Moses].
38 The reckoning of the sons of Gershon by their families, by the house of their fathers,
39 from age thirty years and upwards, [up to] [age fifty] years—
all who came into the army—to the work in the Tent of Meeting.
40 They were, in number by their families, [two thousand] six hundred and thirty (2630).
41 Thus [was the reckoning] of the families of the sons of Gershon, all who served in the Tent of Meeting,
[who were recorded]—[counted by Moses] and Aaron, at the command of YHWH.
42 [And the reckoning] of the families of the sons of Merari,
by their families, by the house of their fathers,
43 from age thirty years and upwards, [up to] [age fifty] years—
all who came into the army—to the work in the Tent of Meeting.

מד ויהיו פקדיהם למשפחתם שלשת
 אלפים ומאתים: **מה** אלה פקודי
 משפחת בני מררי אשר פקד משה
 ואהרן על-פי יהוה ביד-משה: **מו**
 כל-הפקדים אשר פקד משה ואהרן
 ונשיאי ישראל את-הלויים למשפחתם
 ולבית אבתם: **מז** מבן שלשים שנה
 ומעלה ועד בן-חמשים שנה כל-הבא
 לעבד עבדת עבודה ועבדת משא באהל
 מועד: **מח** ויהיו פקדיהם שמנת אלפים
 וחמש מאות ושמנים: **מט** על-פי יהוה
 פקד אותם ביד-משה איש איש
 על-עבדתו ועל-משאו ופקדיו אשר-צוה
 יהוה את-משה: **שלישי ה א** וידבר
 יהוה אל-משה לאמר: **ב** צו את-בני
 ישראל וישלחו מן-המחנה כל-צורע
 וכל-זב וכל טמא לנפש: **ג** מזכר
 עד-נקבה תשלחו אל-מחוז למחנה
 תשלחוים ולא יטמאו את-מחניהם אשר
 אני שכן בתוכם: **ד** ויעשו-כן בני ישראל
 וישלחו אותם אל-מחוז למחנה כאשר
 דבר יהוה אל-משה כן עשו בני ישראל:
ה וידבר יהוה אל-משה לאמר: **ו** דבר
 אל-בני ישראל איש או-אשה כי יעשו
 מכל-חטאת האדם למעל מעל ביהוה
 ואשמה הנפש ההוא: **ז** והתודו
 את-חטאתם אשר עשו והשיב
 את-אשמו בראשו וחמישתו יסר עליו
 ונתן לאשר אשם לו:

4:44 They were, in number by their families, three thousand two hundred (3200).

45 This is the reckoning of the families of the sons of Merari,
 [that had been] recorded by Moses and Aaron at the command of YHWH, [by the hand of Moses].

46 [All of the reckonings]—[all those] [that were counted] by Moses [together with Aaron]
 and the chieftains of Israel—of the Levites, by their families, by the house of their fathers,

47 from age thirty years and upwards, [up to] age fifty years—[each one who came]
 to toil [in the work] [of his assigned service], the work of carrying in the Tent of Meeting.

48 And this was their number: eight thousand five hundred and eighty (8580).

49 By the command of YHWH [they counted] them by the hand of Moses:

each [and every man], [according to his work] [and what he would carry]—
 [his appointed task] [end aliyah] as commanded by YHWH, to Moses.

5:1 Then spoke YHWH to Moses, saying:

2 [You must command] *B'nei Yisrael* [to send out] from the camp [all who have skin blanch]
 (*tsaru'a* or *tsara'at*) [or a male discharge] (*zav*) and all who are *tamei*, (defiled) [by a dead person].

3 Whether male or female [you must send them off]—outside the camp [you will send them],
 [that they do not] defile their camps in which I do dwell among them.

4 [And they did this]—*B'nei Yisrael*—they [sent them] outside the camp,
 just as [it was told] by YHWH to Moses, so it was done [by *B'nei Yisrael*].

5 Then spoke YHWH to Moses, saying:

6 [You must speak as follows] to the children of Israel. [If a man] [or a woman] should commit
 any of the sins of (or: against) a human, thus breaking faith with YHWH, [he thus incurs guilt], that person.

7 [Then they must confess] [their transgression] that they have committed, [and pay back] for their guilt
 in its principal, [with the fifth of it] added to it, [and give it to] the person that they have wronged.

וְאִם־אֵין לָאִישׁ גֹּאֵל לְהָשִׁיב הָאָשָׁם
 אֵלָיו הָאָשָׁם הַמוֹשָׁב לַיהוָה לִפְהֵן מִלִּבֶּד
 אֵיל הַכִּפָּרִים אֲשֶׁר יִכְפֹּרֻבוּ עָלָיו: **ט**
 וְכָל־תְּרוּמָה לְכָל־קֹדֶשִׁי בְּנֵי־יִשְׂרָאֵל
 אֲשֶׁר־יִקְרִיבוּ לִפְהֵן לֹא יִהְיֶה: **י** וְאִישׁ
 אֶת־קֹדֶשׁוֹ לֹא יִהְיֶה אִישׁ אֲשֶׁר־יִתֵּן לִפְהֵן לֹא
 יִהְיֶה:

ה רביעי יא וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
יב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 אִישׁ אִישׁ כִּי־תִשָּׁטֶה אִשְׁתּוֹ וּמַעַלָּה בּוֹ
 מַעַל: **יג** וְשָׁכַב אִישׁ אֶת־הַשְּׂכֵבֶת־זָרָע
 וְנִעְלָם מֵעֵינֵי אִשְׁתּוֹ וְנִסְתָּרָה וְהָיָא גִטְמָאָה
 וְעַד אֵין בָּהּ וְהוּא לֹא נִתְפָּשָׁה: **יד** וְעָבַר
 עָלָיו רוּחַ־קִנְיָא וְקִנְיָא אֶת־אִשְׁתּוֹ וְהוּא
 גִּטְמָאָה אוֹ־עָבַר עָלָיו רוּחַ־קִנְיָא וְקִנְיָא
 אֶת־אִשְׁתּוֹ וְהָיָא לֹא גִטְמָאָה: **טו** וְהָבִיָּא
 הָאִישׁ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהָבִיָּא
 אֶת־קִרְבָּנָהּ עָלֶיהָ עֲשִׂירֵת הָאִיפָה קֶמַח
 שְׂעִירִים לֹא־יִצֶק עָלָיו שֶׁמֶן וְלֹא־יִתֵּן עָלָיו
 לְבָנָה כִּי־מִנְחַת קִנְיָא הוּא מִנְחַת זָכָרוֹן
 מִזִּכְרֹת עוֹן: **טז** וְהִקְרִיב אֶת־הַכֹּהֵן
 וְהִעֲמִידָהּ לִפְנֵי יְהוָה: **יז** וְלָקַח הַכֹּהֵן מִמֶּנּוּ
 קֹדֶשִׁים בְּכָל־חֲרָשׁ וּמִזֶּה־הָעֶפֶר אֲשֶׁר יִהְיֶה
 בַּקֶּרֶקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן
 אֶל־הַמִּים:

5:8 If there is not for that person a redeemer (i.e. a relative, in the event of the person's death),
 [to pay back] the guilt-payment [to him], the restitution must go to YHWH, through the priest,
 [this in addition] [to the ram] of atonement which effects purgation for him.

9 [Every contribution] [of all the holy things] [of B'nei Yisrael]
 that they present to the priest—to him it belongs.

10 For each man, his holy offerings shall be his own,
 [but for every man], [end aliyah] what he gives to the priest, to the priest it belongs.

11 Then spoke YHWH to Moses, saying:

12 Speak to the children of Israel, and say this to them:

[If there is a man] for whom [there went off] his wife, she being false to him, breaking faith,

13 [and there should lie] a man [with her carnally], [with an emission of seed],

and it was hidden from the eyes of her husband; she concealed herself, being *tamei*,
 and witnesses there were none [against her], [and she herself] was not apprehended alt. reading: was not forced

14 And there comes [over him] [a spirit of jealousy]; he is jealous for his wife, she being *tamei*,
 or there comes [over him] [a spirit of jealousy], and he is jealous for his wife, she being NOT *tamei*,

15 [Then he shall bring]—the man [shall bring his wife] [to the *cohen*], and bring her offering
 [along with her]: a tenth of an ephah of flour made from barley. He must not pour upon it [any oil],
 [and he shall not] [put upon it] frankincense, [since a grain offering] (a *minchah*) of jealousy [is what it is]:
 a *minchah* of remembrance; a reminder of guilt.

16 She will be brought forward by the priest, who will have her stand before YHWH.

17 [And he shall take]—[the priest will take up] some water that is sanctified [in a bowl made of clay],
 [and he will take some earth] [that he will] [pick up] from the floor of the *mishkan*:
 the priest will take it and put it into the water.

י וְהַעֲמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה
וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת
מִנְחַת הַזִּכְרוֹן מִנְחַת קִנְאָת הוּא וּבִיד
הַכֹּהֵן יִהְיוּ מִי הַמָּרִים הַמְאָרְרִים: **יט**
וְהַשְׁבִּיעַ אֹתָהּ הַכֹּהֵן וְאָמַר אֶל־הָאִשָּׁה
אִם־לֹא שָׁכַב אִישׁ אִתָּךְ וְאִם־לֹא שָׁטִית
טְמֵאָה תַּחַת אִישׁךָ הַנָּקִי מִמִּי הַמָּרִים
הַמְאָרְרִים הָאֵלֶּה:

כ וְאִתּוֹ כִּי שָׁטִית תַּחַת אִישׁךָ וְכִי נְטִמְאָה
וַיִּתֵּן אִישׁ בְּךָ אֶת־שִׁכְבָּתוֹ מִבְּלִעְדֵי אִישׁךָ:
כא וְהַשְׁבִּיעַ הַכֹּהֵן אֶת־הָאִשָּׁה בְּשִׁבְעַת
הָאֵלֹהִים וְאָמַר הַכֹּהֵן לָאִשָּׁה יִתֵּן יְהוָה אוֹתָךְ
לָאֵלֹהִים וּלְשִׁבְעָה בְּתוֹךְ עַמֶּךָ בְּתַת יְהוָה
אֶת־יָרֶכְךָ נִפְלֹת וְאֶת־בִּטְנְךָ צָבָה: **כב**
וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה בְּמַעֲיָךְ
לְצַבּוֹת בָּטֶן וּלְנִפְל יָרֶךְ וְאָמְרָה הָאִשָּׁה
אָמֵן אָמֵן: **כג** וְכָתַב אֶת־הָאֱלֹת הָאֵלֶּה
הַכֹּהֵן בְּסֶפֶר וּמָחָה אֶל־מֵי הַמָּרִים: **כד**
וְהִשָּׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים
הַמְאָרְרִים וּבָאוּ בָּהּ הַמַּיִם הַמְאָרְרִים
לְמָרִים: **כה** וְלָקַח הַכֹּהֵן מִיַּד הָאִשָּׁה אֶת
מִנְחַת הַקִּנְאָת וְהִגִּיף אֶת־הַמִּנְחָה לִפְנֵי
יְהוָה וְהִקְרִיב אֹתָהּ אֶל־הַמִּזְבֵּחַ: **כו** וְקָמַץ
הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אִזְכָּרְתָּהּ וְהִקְטִיר
הַמִּזְבֵּחַ וְאַחֲרַיִם יִשָּׁקָה אֶת־הָאִשָּׁה
אֶת־הַמַּיִם:

5:18 [He will have her stand]—the priest [will make to stand the woman] before YHWH
[and loosen the hair] of the head of the woman,
and place [in her palms] [the offering]: the *minchah* of remembrance—a *minchah* of jealousy, it is.
[And in the hand] of the priest [is to be] the water of bitterness, [that brings curses].
19 He will have her swear—[the priest put her on oath]—and say to the woman, “[If there has not] slept
a man [with you], [and if you] [have not strayed], becoming *tamei* against your husband,
[then you will be cleared] [by the waters] that are bitter and besetting*, [that are here before you].
20 [But as for you], if [in fact you have strayed] from your husband, becoming *tamei*:
if there made a man in you his emission, [someone other] than your husband,”
21 [He will make her swear]—the priest [will put upon the woman] [this oath of cursing]:
[thus will say] the priest to the woman,
”May you be [given up] [by YHWH] for a curse and cause for an oath in the midst of your people.
[May it be] [that YHWH] makes [your thigh to sag] [and makes your belly] to swell,
22 [and may they enter your body]: the waters of cursing [that are here], [into your bowels],
to swell the belly, [and make sag] the thigh.” Then must say the woman: “amen | amen”.
23 [And it will be written down]: the imprecations [that we just heard] by the priest, on a scroll.
[He will rub them] in the waters of bitterness.
24 [And made to drink] by the woman will be the waters, bitter and besetting.
They will [come into her]: the waters besetting and bitter.
25 [Then will take] the priest from the hand of the woman the *minchah* offering of jealousy.
[He will raise up] the *minchah* before YHWH and bring it forward to the altar.
26 [Then will scoop up] the priest [some of the *minchah*] [as a reminder portion] (*azkaratah*),
[and turn it into smoke] on the altar, [and after that] make her drink—have the woman drink the water.

בז והשקה את-המים והיתה
אס-נטמאה ותמעל מעל באישה ובאו
בה המים המארים למרים וצבתה
בטנה ונפלה ירכה והיתה האשה לאלה
בקרב עמה: **בח** ואס-לא נטמאה
האשה וטהרה הוא ונקתה ונזרעה זרע:
בט זאת תורת הקנאות אשר תשטה
אשה תחת אישה ונטמאה: **ל** או איש
אשר תעבר עליו רוח קנאה וקנא
את-אשתו והעמיד את-האשה לפני
יהוה ועשה לה הכהן את כל-התורה
הזאת: **לא** ונקה האיש מעון והאשה
ההוא תשא את-עונה:

ה* 1 א וידבר יהוה אל-משה לאמר: **ב**
דבר אל-בני ישראל ואמרת אליהם איש
או-אשה כי יפלא לנדל נדר נזיר להזיר
ליהוה: **ג** מיזן ושכר יזיר חמץ יזן וחמץ
שכר לא ישתה וכל-משרת ענבים לא
ישתה וענבים לחים ויבשים לא יאכל: **ד**
כל ימי נזרו מכל אשר יעשה מגפן היזן
מחרצנים ועד-זג לא יאכל: **ה** כל-ימי
נדר נזרו תער לא-יעבר על-ראשו
עד-מלאת הימים אשר-יזיר ליהוה קדש
יהיה גדל פרע שער ראשו:

5:27 [After having] [her drink the water], [then it will be]: [if she has become *tamei*],
having betrayed—[broken faith with]—her husband, it will enter her body—
the water that is bitter and besetting, [making to swell] her belly and to sag her thigh,
[and she will become]—[the woman will be] as a curse, among her people.
28 [But if she has not been] defiled—the woman—if pure [she should be],
she is cleared, and shall conceive seed.
29 This is the teaching on jealousy,
[for when there] [should stray] [a woman from under] the authority of her husband, [becoming *tamei*],
30 or [when there is a man] of whom there should [come over him] a rush of jealousy—
he is jealous for his wife, [and made to stand] is the woman before YHWH,
[and there is done] to her by the *cohen* the whole procedure [of which we just heard].
31 Then clear shall be the man of any sin, [but as for] the woman, she will bear her iniquity.
6:1 Then spoke YHWH to Moses, saying:
2 Speak to the children of Israel, [and say this] to them, “A man [or a woman]—
[when one sets oneself] apart, by vowing a vow of a nazirite, [to consecrate oneself] to YHWH,
3 from wine [or any strong drink] [one must separate], [even vinegar] [made from wine],
or vinegar from liquor, one must not drink. Any juice made from grapes one [must not drink];
[the grapes themselves] whether fresh or dried—one must not eat them.
4 All the days as a nazirite, [from any product]—one that is made from the vine [of the wine grape],
[whether made from the seeds], [or made from the skin], must not be eaten.
5 [For all the days] of his vow of a nazirite, a razor [will not pass over] his head
[until are fulfilled the days] [of setting himself apart] for YHWH: holy he shall be;
it shall grow loose—the hair on his head.

ו כָּל־יָמֵי הַזִּירֹו לַיהוָה עַל־נֶפֶשׁ מֵת לֹא יָבֹא: **ז** לְאָבִיו וּלְאִמּוֹ לְאָחִיו וּלְאֲחֻתּוֹ לֹא־יִטְמָא לָהֶם בְּמָתָם כִּי גִזֵּר אֱלֹהִיו עַל־רָאשׁוֹ: **ח** כָּל יָמֵי גִזְרוֹ קָדֹשׁ הוּא לַיהוָה: **ט** וְכִי־יָמוּת מֵת עָלָיו בִּפְתָע פְּתָאֻם וְטִמָּא רֹאשׁ גִּזְרוֹ וְגִלַּח רֹאשׁוֹ בַּיּוֹם טְהַרְתּוֹ בַּיּוֹם הַשְּׁבִיעִי יְגַלְחֶנּוּ: **י** וּבַיּוֹם הַשְּׁמִינִי יָבֹא שְׁתֵּי תְּרִים אֵז שְׁנֵי בְנֵי יוֹנָה אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד:

יא וַעֲשֵׂה הַכֹּהֵן אֶחָד לַחֲטָאת וְאֶחָד לְעֹלָה וְכִפֹּר עָלָיו מֵאֲשֶׁר חָטָא עַל־הַנֶּפֶשׁ וְקָדֹשׁ אֶת־רָאשׁוֹ בַּיּוֹם הַהוּא: **יב** וְהִזִּיר לַיהוָה אֶת־יָמֵי גִזְרוֹ וְהִבִּיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְאִשָּׁם וְהִימִים הָרִאשֹׁנִים יָפִלוּ כִּי טִמָּא גִזְרוֹ: **יג** וְזֹאת תוֹרַת הַנָּזִיר בַּיּוֹם מְלֹאת יָמֵי גִזְרוֹ יָבִיא אֹתוֹ אֶל־פֶּתַח אֹהֶל מוֹעֵד:

יד וְהִקְרִיב אֶת־קָרְבָּנוֹ לַיהוָה כֶּבֶשׂ בֶּן־שָׁנָתוֹ תָּמִים אֶחָד לְעֹלָה וְכֶבֶשׂ אֶחָת בֶּת־שָׁנָתָה תָּמִימָה לַחֲטָאת וְאֵיל־אֶחָד תָּמִים לְשִׁלְמִים: **טו** וְסֹל מִצּוֹת סֹלֶת חֹלֶת בְּלוּלֹת בַּשֶּׁמֶן וְרִקְקֵי מִצּוֹת מְשֻׁחִים בַּשֶּׁמֶן וּמִנְחָתָם וְנִסְכֵּיהֶם: **טז** וְהִקְרִיב הַכֹּהֵן לִפְנֵי יְהוָה וַעֲשֵׂה אֶת־חֲטָאתוֹ וְאֶת־עֹלָתוֹ:

6:6 During the days of his setting himself apart for YHWH to a *nefesh* (person) that is dead, he shall not come.

7 For his father [and for his mother], for his brother and for his sister: he shall not be *tamei* (defiled) for them, [when they die], [because indeed] the crown of his God, [is on his head].

8 For all the days [he is a nazirite], holy he is to YHWH.

9 [If one has died]—[someone dead] is nearby—all of a sudden, making *tamei* his nazirite head, [he shall shave] his head on the day of his purification. On the seventh day, [he shall shave it].

10 Then [on day number eight] he will bring two turtledoves or two young pigeons, [and present them to the priest] at the entrance to the Tent of Meeting.

11 Then [the priest shall prepare] one as a *chattat* (sin offering), and one as an *olah* (burnt offering), and atone [for him], in that he has sinned over a *nefesh*. He shall re-consecrate his head on the day that this happens.

12 [He shall keep apart] for YHWH for the days he is a nazirite, [and he shall bring] a lamb in its first year, [for a guilt offering].

The days—[his first days]—[are as if fallen away], [since now *tamei*] [is his nazirite state].

13 Here is the instruction for the nazirite: [on the day] [that is fulfilled] the days he is a nazirite, brought [he must be] to the entrance of the Tent of Meeting.

14 [He shall bring forth] his offering [and present it to YHWH]: [a male lamb] [in its first year], [wholly sound]—just one—as an *olah*, and a ewe—[one ewe lamb]—[in its first year], wholly sound, as a *chattat*, and a ram—one, wholly sound—[as an offering of well-being].

15 And a basket [filled with flatbread] made of flour finely ground, cakes [mixed with oil], wafers of *matzah* (flatbread) that are coated with oil, [with their meal offerings] and libation.

16 They will be brought by the priest before YHWH, who will prepare the *chattat* and the *olah*.

יז וְאֶת־הָאֵיל יַעֲשֶׂה זֶבַח שְׁלָמִים לַיהוָה
עַל סֵל הַמִּצּוֹת וְעֹשֶׂה הַכֹּהֵן אֶת־מִנְחָתוֹ
וְאֶת־נִסְכּוֹ: **יח** וְגִלַּח הַנָּזִיר פָּתַח אֹהֶל
מוֹעֵד אֶת־רֹאשׁ נִזְרוֹ וְלָקַח אֶת־שָׁעָר
רֹאשׁ נִזְרוֹ וְנָתַן עַל־הָאֵשׁ אֲשֶׁר־תַּחַת זֶבַח
הַשְּׁלָמִים: **יט** וְלָקַח הַכֹּהֵן אֶת־הַזֶּרַע
בְּשֻׁלְה־מִן־הָאֵיל וְחִלֹּת מִצָּה אַחַת
מִן־הַסֵּל וּרְקִיק מִצָּה אֶחָד וְנָתַן עַל־כַּפֵּי
הַנָּזִיר אַחֲרֵי הַתְּגַלְחוֹתוֹ אֶת־נִזְרוֹ: **כ** וְהִנִּיף
אוֹתָם הַכֹּהֵן | תְּנוּפָה לִפְנֵי יְהוָה קֹדֶשׁ הוּא
לַכֹּהֵן עַל חֲזֵה הַתְּנוּפָה וְעַל שׁוֹק
הַתְּרוּמָה וְאַחֲרֵי יִשְׁתָּה הַנָּזִיר יֵינ:

כא זֹאת תֹּוֹרַת הַנָּזִיר אֲשֶׁר יִדָּר קִרְבָּנוֹ
לַיהוָה עַל־נִזְרוֹ מִלֵּבָד אֲשֶׁר־תִּשְׁגִּי יָדוֹ
כַּפִּי נִדְרוֹ אֲשֶׁר יִדָּר בֵּן יַעֲשֶׂה עַל תֹּוֹרַת
נִזְרוֹ:

כב וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: **כג**
דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה
תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם:
כד יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:
כה יֵאָר יְהוָה | פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ:
כו יֵשָׂא יְהוָה | פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:

כז וַשָּׂמוּ אֶת־שְׁמִי עַל־בְּנֵי
יִשְׂרָאֵל וְאָנִי אֲבָרְכֶם:

6:17[As for the ram]: [he will prepare it] as a sacrifice of well-being to YHWH [along with]
the basket of flatbread. Also offered by the priest will be the *minchah* (meal offering) and the libation.
18 Then will shave the nazirite—at the entrance to the Tent of Meeting—his hair, that is consecrated.
[Then he shall take] the locks of hair that are consecrated,

[and put it on the fire] that is under the sacrifice of well-being.
19 Then shall take the priest the shoulder [that has been cooked]—[the shoulder of the ram]—
a cake of *matzah*—[take one cake]—[from the basket], and a wafer of *matzah*—take one,
[and place them] on the palms of the nazirite after he has shaved his crown.
20 [They shall be lifted]—[raised up] by the priest | [as a wave offering] before YHWH. Holy it is
to the *cōhen*, [along with] the breast [of the wave offering], [and along with] the thigh of the donation.
[Only after this] may drink the nazirite wine.

21 This [is the instruction] [for the nazirite]—one who [makes a vow]: an offering to YHWH
[for being a nazirite], besides [what he may attain] by his hand (*i.e.* what his means allow).
According to his vow that [he has made], thus shall he do, beyond the law of the nazirite.

22 Then spoke YHWH to Moses, as follows.

23 Speak to Aaron and his sons, saying: This is how you will bless the children of Israel.
Say this to them:

24 May YHWH bless you and keep you.

25 [May a light] [from YHWH] | —[from God's holy face] [shine upon you], bestowing grace.

26 [May God lift his face]: [may YHWH] | lift [His face toward you], and grant you peace.

27 They will thus place My name on *B'nei Yisrael*, [end aliyah] and I [will give them my blessing].

א וַיְהִי בַיּוֹם כָּלּוֹת מֹשֶׁה לְהִקְיָם
 אֶת־הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיְקַדֵּשׁ אֹתוֹ
 וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כְּלָיו
 וַיִּמְשְׁחֵם וַיְקַדֵּשׁ אֹתָם: **ב** וַיִּקְרִיבוּ נָשִׂאֵי
 יִשְׂרָאֵל רֹאשֵׁי בֵּית אֲבֹתָם הֵם נָשִׂאֵי
 הַמִּטֹּת הֵם הָעֹמְדִים עַל־הַפְּקָדִים: **ג**
 וַיָּבִיאוּ אֶת־קָרְבָּנָם לִפְנֵי יְהוָה שֵׁשׁ־עֶגְלֹת
 צֹב וּשְׁנֵי עֶשֶׂר בָּקָר עֲגֻלָּה עַל־שְׁנֵי
 הַנָּשָׂאִים וְשׂוֹר לְאֶחָד וַיִּקְרִיבוּ אוֹתָם
 לִפְנֵי הַמִּשְׁכָּן: **ד** וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
 לֵאמֹר: **ה** קַח מֵאֹתָם וְהָיוּ לְעֹבֵד
 אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְנִתְּנָה אוֹתָם
 אֶל־הַלְוִיִּם אִישׁ כְּפִי עֲבֹדָתוֹ:

ו וַיִּקַּח מֹשֶׁה אֶת־הָעֲגֻלֹת וְאֶת־הַבָּקָר
 וַיִּתֵּן אוֹתָם אֶל־הַלְוִיִּם: **ז** אֵת | שְׁתֵּי
 הָעֲגֻלֹת וְאֵת אַרְבַּעַת הַבָּקָר נָתַן לִבְנֵי
 גֵרְשׁוֹן כְּפִי עֲבֹדָתָם: **ח** וְאֵת | אַרְבַּע
 הָעֲגֻלֹת וְאֵת שְׁמֹנֶת הַבָּקָר נָתַן לִבְנֵי
 מְרָרִי כְּפִי עֲבֹדָתָם בְּיַד אִיתָמָר בֶּן־אֶהֱרֹן
 הַכֹּהֵן: **ט** וּלְבְנֵי קֵהַת לֹא נָתַן כִּי־עֲבֹדַת
 הַקֹּדֶשׁ עֲלֵהֶם בִּכְתָף יִשָּׂאוּ: **י** וַיִּקְרִיבוּ
 הַנָּשָׂאִים אֶת חֲנֻכַּת הַמִּזְבֵּחַ בַּיּוֹם הַמִּשַׁח
 אֹתוֹ וַיִּקְרִיבוּ הַנָּשִׂאִים אֶת־קָרְבָּנָם לִפְנֵי
 הַמִּזְבֵּחַ:

7:1 [And it happened] [on the day] [when completed by Moses] [was the setting up] [of the *mishkan*] (tabernacle), he then anointed it and consecrated it [and all all its furnishings], and the altar and all its implements. [He anointed them] and consecrated them.
 2 [Then offerings were brought forward] by the chieftains of Israel, [who were the heads] of their fathers' houses. [They were] the chieftains of the tribes. It was they who stood over the reckoning.
 3 They set this offering before YHWH, [six wagons] for transport as well as twelve oxen— [there being one wagon] for every two chieftains, and an ox [for each one], and they presented them in front of the tabernacle.
 4 Then spoke YHWH to Moses, saying,
 5 “[Accept these] from them: [they will be used] [for the work] in the service of the Tent of Meeting. [And you shall] [give them] to the Levites, [to each man] according to his work.”
 6 And so [took Moses] the wagons and the oxen, and gave them to the Levites.
 7 [And of these he took] | two [of the wagons] and four [of the oxen] [and gave them] to the sons of Gershon, according to their work.
 8 [And then he took] | the four [remaining wagons] and the eight [remaining oxen] [and gave them] to the sons of Merari, according to their service, [it being in the hand] of Ithamar, [son of Aaron] the *cohen*.
 9 To the sons of Kehoth, he did not [give any], [since the work] [of the holy things] [was their task]: [on their shoulders], they did carry.
 10 [And brought forward] [by the chieftains was this]: [their offering] for the dedication of the sanctuary on the day they anointed it. [Thus they brought forward]—[the chieftains presented]—their offering before the altar.

יא וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְשִׂיא אֶחָד
 לַיּוֹם וְנְשִׂיא אֶחָד לַיּוֹם יִקְרִיבוּ
 אֶת־קִרְבָּנָם לַחֲנֻכַּת הַמִּזְבֵּחַ׃
יב וַיְהִי הַמִּקְרִיב בַּיּוֹם הָרִאשׁוֹן
 אֶת־קִרְבָּנוֹ נַחֲשׁוֹן בֶּן־עַמִּינָדָב לְמַטֵּה
 יְהוּדָה׃ **יג** וְקִרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת
 שְׁלֵשִׁים וּמֵאָה מִשְׁקָלָהּ מִזָּרֶק אֶחָד
 כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ
 שְׁנֵיהֶם מִלֵּאִים סֶלֶת בָּלוּלָה בַשֶּׁמֶן
 לַמִּנְחָה׃ **יד** כֹּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה
 קִטְרֶת׃ **טו** פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד
 כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה׃

טז שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת׃ **יז** וּלְזִבַּח
 הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה
 עֲתוּדִים חֲמִשָּׁה כֶּבֶשִׂים בְּנֵי־שָׁנָה
 חֲמִשָּׁה זֶה קִרְבָּן נַחֲשׁוֹן בֶּן־עַמִּינָדָב׃

יח בַּיּוֹם הַשֵּׁנִי הִקְרִיב נְתַנְאֵל בֶּן־צוּעַר
 נְשִׂיא יִשָּׁשְׁכָר׃ **יט** הִקְרִיב אֶת־קִרְבָּנוֹ
 קַעֲרַת־כֶּסֶף אַחַת שְׁלֵשִׁים וּמֵאָה
 מִשְׁקָלָהּ מִזָּרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל
 בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֶלֶת
 בָּלוּלָה בַשֶּׁמֶן לַמִּנְחָה׃ **כ** כֹּף אַחַת
 עֶשְׂרֵה זָהָב מְלֵאָה קִטְרֶת׃ **כא** פָּר אֶחָד
 בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ
 לְעֹלָה׃

7:11 Then said YHWH to Moses, “A chieftain—just one, [on one day],
 and a chieftain—just one, [on the next day]:

[that one will come forward] [to make his offering] [for the dedication] of the altar.

12 [And so it was] [that the one who brought forward]—on the first day—his offering
 was Nachshon son of Aminadav, from the tribe of Judah.

13 [His offering was this]: [a bowl of silver]—[he brought one]:
 a total of thirty [and one hundred] [was its weight in shekels];
 a basin—[he brought one], [made of silver]: seventy shekels by the shekel of the sanctuary.
 [As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

14 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

15 And a bull—[he brought one], [a young one from the herd],
 [and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

16 And a goat—he brought one, for a *chattat* (sin offering).

17 [And for the offering] [of well-being], he brought [two oxen].
 Of rams [he brought five], of he-goats—five, and of lambs in their first year—[he brought five].
 [All this comprised] the offering of Nachshon, [son of Aminadav].

18 On day the second—[was the offering] of Nethanel son of Tzuar, chieftain of Issachar.

19 He brought forth this offering: [a bowl of silver]—[he brought one]:
 a total of thirty [and one hundred] [was its weight in shekels];
 a basin—[he brought one], [made of silver]: seventy shekels by the shekel of the sanctuary.
 [As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

20 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

21 And a bull—[he brought one], [a young one from the herd],
 [and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

בב שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת: **בג** וּלְזֶבֶח
הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה
עֲתֻדִּים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה
זֶה קֶרְבֵּן נִתְּנָאֵל בֶּן־צוּעָר:

בד בַּיּוֹם הַשְּׁלִישִׁי נָשִׂיא לִבְנֵי זְבוּלֹן
אֱלִיאָב בֶּן־חֶלֶן: **בה** קֶרְבָּנוֹ קַעֲרַת־כֶּסֶף
אֶחָת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזָּרֶק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ
שְׁנֵיהֶם | מִלֵּאִים סֵלֶת בָּלוּלָה בְּשֶׁמֶן
לְמִנְחָה: **בו** כֹּף אֶחָת עֲשָׂרָה זָהָב מְלֵאָה
קִטְרֶת: **בז** פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד
כִּבְש־אֶחָד בֶּן־שָׁנָה לְעֹלָה:

בח שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת:
בט וּלְזֶבֶח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם
חֲמִשָּׁה עֲתֻדִּים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קֶרְבֵּן אֱלִיאָב בֶּן־חֶלֶן:

ל בַּיּוֹם הָרִבִּיעִי נָשִׂיא לִבְנֵי רְאוּבֵן אֱלִיצוּר
בֶּן־שִׁדְיָאוּר: **לא** קֶרְבָּנוֹ קַעֲרַת־כֶּסֶף אֶחָת
שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזָּרֶק אֶחָד כֶּסֶף
שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם |
מִלֵּאִים סֵלֶת בָּלוּלָה בְּשֶׁמֶן לְמִנְחָה: **לב**
כֹּף אֶחָת עֲשָׂרָה זָהָב מְלֵאָה קִטְרֶת: **לג**
פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְש־אֶחָד
בֶּן־שָׁנָה לְעֹלָה:

7:22 And a goat—he brought one, for a *chattat* (sin offering).

23 [And for the offering] [of well-being], he brought [two oxen].

Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].

[All this comprised] the offering of Nethanel [son of Tzuar].

24 On day the third—the chieftain of the sons of Zebulun, Elizav son of Chelon.

25 [His offering was this]: [a bowl of silver]—[he brought one]:

a total of thirty [and one hundred] [was its weight in shekels];

a basin—[he brought one], [made of silver]: seventy shekels by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

26 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

27 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

28 And a goat—he brought one, for a *chattat* (sin offering).

29 [And for the offering] [of well-being], he brought [two oxen].

Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].

[All this comprised] the offering of Eliav [son of Chelon].

30 On day the fourth—the chieftain of the sons of Reuben, Elitzur [son of Shedey-ur].

31 [His offering was this]: [a bowl of silver]—[he brought one]:

a total of thirty [and one hundred] [was its weight in shekels];

a basin—[he brought one], [made of silver]: seventy shekels by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

32 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

33 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

לו שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת: **לה**
 וּלְזִבְחַת הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם
 חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כִּבְשִׁים בְּנֵי־שָׁנָה
 חֲמִשָּׁה זֶה קֶרְבֵּן אֱלִיצֹר בֶּן־שִׁדְיָאוּר:

לו בַּיּוֹם הַחֲמִישִׁי נָשִׂיא לִבְנֵי שִׁמְעוֹן
 שְׁלֹמִיאֵל בֶּן־צֹרִישַׁדַּי: **לו** קֶרְבָּנוֹ
 קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה
 מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל
 בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֶלֶת
 בְּלוּלָה בְשֶׁמֶן לְמִנְחָה: **לח** כֶּף אַחַת
 עֲשָׂרָה זָהָב מְלֵאָה קִטְרֶת: **לט** פֶּר אֶחָד
 בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָה
 לְעֹלָה: **מ** שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת:
מא וּלְזִבְחַת הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם
 חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כִּבְשִׁים בְּנֵי־שָׁנָה
 חֲמִשָּׁה זֶה קֶרְבֵּן שְׁלֹמִיאֵל בֶּן־צֹרִישַׁדַּי:

ששי מב בַּיּוֹם הַשִּׁשִּׁי נָשִׂיא לִבְנֵי גָד
 אֱלִיסָפ בֶּן־דְּעוּאֵל: **מג** קֶרְבָּנוֹ
 קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה
 מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל
 בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֶלֶת
 בְּלוּלָה בְשֶׁמֶן לְמִנְחָה: **מד** כֶּף אַחַת
 עֲשָׂרָה זָהָב מְלֵאָה קִטְרֶת: **מה** פֶּר אֶחָד
 בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָה
 לְעֹלָה:

7:34 And a goat—he brought one, for a *chattat* (sin offering).

35 [And for the offering] [of well-being], he brought [two oxen].

Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].

[All this comprised] the offering of Elitzur [son of Shedey-ur].

36 On day the fifth—the chieftain of the sons of Simeon, Shelumiel [son of Tzuri-shaddai].

37 [His offering was this]: [a bowl of silver]—[he brought one]:

a total of thirty [and one hundred] [was its weight in shekels];

a basin—[he brought one], [made of silver]: seventy shekels by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

38 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

39 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

40 And a goat—he brought one, for a *chattat* (sin offering).

41 [And for the offering] [of well-being], he brought [two oxen].

Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].

[All this comprised] [end aliyah] the offering of Shelumiel, [son of Tzuri-shaddai].

42 On day the sixth—the chieftain of the sons of Gad, Elyassaf son of Deuel .

43 [His offering was this]: [a bowl of silver]—[he brought one]:

a total of thirty [and one hundred] [was its weight in shekels];

a basin—[he brought one], [made of silver]: seventy shekels by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

44 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

45 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

מו שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת: **מו** וּלְזֶבֶח
הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתָדִים
חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן
אֱלִישָׁפָּ בֶן־דְּעוּאֵל:

ז מח בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לִבְנֵי אֶפְרַיִם
אֱלִישָׁמַע בֶּן־עַמִּיהוּד: **מט** קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶת
מִזְרָק אֶחָד לִכְסָף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל
הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֶלֶת בָּלוּלָה
בְּשֶׁמֶן לְמִנְחָה: **נ** כֹּף אַחַת עֶשְׂרֵה זָהָב
מִלֵּאָה קִטְרֶת: **נא** פֶּר אֶחָד בֶּן־בָּקָר אֵיל
אֶחָד כִּבְש־אֶחָד בֶּן־שָׁנָה לְעֹלָה:

נב שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת: **נג** וּלְזֶבֶח
הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתָדִים
חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן
אֱלִישָׁמַע בֶּן־עַמִּיהוּד:

נד בַּיּוֹם הַשְּׁמִינִי נָשִׂיא לִבְנֵי מְנַשֶּׁה
גַּמְלִיאֵל בֶּן־פַּדָּה־צֹר: **נה** קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶת
מִזְרָק אֶחָד לִכְסָף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל
הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֶלֶת בָּלוּלָה
בְּשֶׁמֶן לְמִנְחָה: **נו** כֹּף אַחַת עֶשְׂרֵה זָהָב
מִלֵּאָה קִטְרֶת: **נז** פֶּר אֶחָד בֶּן־בָּקָר אֵיל
אֶחָד כִּבְש־אֶחָד בֶּן־שָׁנָה לְעֹלָה:

7:46 And a goat—he brought one, for a *chattat* (sin offering).

47 [And for the offering] [of well-being], he brought [two oxen].

Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].

[All this comprised] the offering of Elyassaf son of Deuel.

48 On day the seventh—the chieftain of the sons of Ephraim, Elishama son of Amihud.

49 [His offering was this]: [a bowl of silver]—[he brought one]:

a total of thirty [and one hundred] [was its weight in shekels];

a basin—[he brought one], [made of silver]: seventy shekels by the shekel of the sanctuary.

[As for both of them], | [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

50 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

51 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

52 And a goat—he brought one, for a *chattat* (sin offering).

53 [And for the offering] [of well-being], he brought [two oxen].

Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].

[All this comprised] the offering of Elishama son of Amihud.

54 On day the eighth—the chieftain of the sons of Menassah, Gamliel [son of Padah-tzur].

55 [His offering was this]: [a bowl of silver]—[he brought one]:

a total of thirty [and one hundred] [was its weight in shekels];

a basin—[he brought one], [made of silver]: seventy shekels by the shekel of the sanctuary.

[As for both of them], | [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

56 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

57 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

נח שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת: **נט** וּלְזֶבַח
הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה
עֹתָדִים חֲמִשָּׁה כִּבְשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה
זֶה קִרְבָּן גַּמְלִיאֵל בֶּן־פַּדְהַצּוּר:

ס בַּיּוֹם הַתְּשִׁיעִי נָשִׂיא לִבְנֵי בְנִימִן אֲבִידָן
בֶּן־גִּדְעֹנִי: **סא** קִרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת
שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף
שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם |
מִלֵּאִים סֵלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה: **סב**
כֹּף אַחַת עֶשְׂרֵה זָהָב מִלֵּאָה קְטֹרֶת: **סג**
פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְש־אֶחָד
בֶּן־שָׁנָה לְעֹלָה:

סד שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת: **סה**
וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם
חֲמִשָּׁה עֹתָדִים חֲמִשָּׁה כִּבְשִׁים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קִרְבָּן אֲבִידָן בֶּן־גִּדְעֹנִי:

סו בַּיּוֹם הָעֲשִׂירִי נָשִׂיא לִבְנֵי דָן אַחִיעֶזֶר
בֶּן־עַמִּישַׁדַּי: **סז** קִרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת
שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף
שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם |
מִלֵּאִים סֵלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה: **סח**
כֹּף אַחַת עֶשְׂרֵה זָהָב מִלֵּאָה קְטֹרֶת: **סט**
פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְש־אֶחָד
בֶּן־שָׁנָה לְעֹלָה:

7:58 And a goat—he brought one, for a *chattat* (sin offering).

59 [And for the offering] [of well-being], he brought [two oxen].

Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].

[All this comprised] the offering of Gamliel [son of Padah-tzur].

60 On day the ninth—the chieftain of the sons of Benjamin, Avidan [son of Gid-oni].

61 [His offering was this]: [a bowl of silver]—[he brought one]:

a total of thirty [and one hundred] [was its weight in shekels];

a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.

[As for both of them], | [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

62 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

63 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

64 And a goat—he brought one, for a *chattat* (sin offering).

65 [And for the offering] [of well-being], he brought [two oxen].

Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].

[All this comprised] the offering of Avidan [son of Gid-oni].

66 On day the tenth—the chieftain of the sons of Dan, Achiezer [son of Ami-shaddai].

67 [His offering was this]: [a bowl of silver]—[he brought one]:

thirty [and one hundred] [was its weight in shekels];

a basin—[he brought one], [made of silver]: seventy shekels, by the shekel of the sanctuary.

[As for both of them], | [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

68 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

69 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

ע שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת: **עא** וּלְזֶבֶח
הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתֻדִים
חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן
אֲחִיעֶזֶר בֶּן־עַמִּישַׁדַּי:

עב בַּיּוֹם עָשִׂיתִי עֹשֶׁר יוֹם נָשִׂיא
לְבָנִי אֲשֶׁר פָּגַעִיאל בֶּן־עֶכְרָן: **עג** קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ
מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל
הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֶלֶת בָּלוּלָה
בְּשֶׁמֶן לַמִּנְחָה: **עד** כֹּף אַחַת עֲשָׂרָה זָהָב
מְלֵאָה קְטֹרֶת:

עה פֶּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד
כְּבֹשֶׁת־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה: **עו** שְׁעִיר־עִזִּים
אֶחָד לַחֲטָאת: **עז** וּלְזֶבֶח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתֻדִים חֲמִשָּׁה
כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן פִּגְעִיאל
בֶּן־עֶכְרָן:

עח בַּיּוֹם שְׁנַיִם עֹשֶׁר יוֹם נָשִׂיא לְבָנִי
נַפְתָּלִי אַחִירַע בֶּן־עֵינָן: **עט** קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ
מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל
הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֶלֶת בָּלוּלָה
בְּשֶׁמֶן לַמִּנְחָה: **פ** כֹּף אַחַת עֲשָׂרָה זָהָב
מְלֵאָה קְטֹרֶת:

7:70 And a goat—he brought one, for a *chattat* (sin offering).

71 [And for the offering] [of well-being], he brought [two oxen].

Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].

[All this comprised] [end aliyah] the offering of Achiezer [son of Ami-shaddai].

72 [On the eleventh day]—[the one and tenth] day—the chieftain of the sons of Asher,
Pagiel son of Akhran.

73 [His offering was this]: [a bowl of silver]—[he brought one]:

a total of thirty [and one hundred] [was its weight in shekels];

a basin—[he brought one], [made of silver]: seventy shekels by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

74 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

75 And a bull—[he brought one], [a young one from the herd],

[and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].

76 And a goat—he brought one, for a *chattat* (sin offering).

77 [And for the offering] [of well-being], he brought [two oxen].

Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].

[All this comprised] the offering of Pagiel son of Akhran.

78 [On the twelfth day]—[the two and tenth] day—the chieftain of the sons of Naphtali,

Achira son of Eynan.

79 [His offering was this]: [a bowl of silver]—[he brought one]:

thirty [and one hundred] [was its weight in shekels];

a basin—[he brought one], [made of silver]: seventy shekels by the shekel of the sanctuary.

[As for both of them], [they had been filled] [with fine flour] mixed with oil, [as a grain offering].

80 [And a ladle]—[he brought one], it being ten shekels of gold, filled with incense.

פא פֶּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד
 כֶּבֶש־אֶחָד בֶּן־שָׁנָה לְעֹלָה: **פב**
 שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת: **פג** וּלְזִבְחַ
 הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה
 עֲתֻדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה
 זֶה קֶרְבֵּן אַחִירָע בֶּן־עֵינָן:

פד זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הַמִּשָּׁח
 אֹתוֹ מֵאֵת נְשֵׂי־יִשְׂרָאֵל קַעֲרֹת כֶּסֶף
 שְׁתֵּים עָשָׂר מִזִּרְקִי־כֶסֶף שְׁנַיִם עָשָׂר
 כַּפֹּת זָהָב שְׁתֵּים עָשָׂר: **פה** שְׁלֹשִׁים
 וּמֵאָה הַקַּעֲרָה הָאֶחָת כֶּסֶף וְשִׁבְעִים
 הַמִּזְרָק הָאֶחָד כָּל כֶּסֶף הַכֵּלִים אֲלֵפִים
 וָאַרְבַּע־מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ: **פו** כַּפֹּת
 זָהָב שְׁתֵּים־עָשָׂר מֵלֶאֱת קִטְרֹת עֲשֶׂה
 עֲשֶׂה הַכֹּף בְּשֶׁקֶל הַקֹּדֶשׁ כָּל־זָהָב
 הַכַּפֹּת עֲשֶׂרִים וּמֵאָה: **פז** מִפִּטִּיר **פח**
 כָּל־הַבָּקָר לְעֹלָה שְׁנַיִם עָשָׂר פָּרִים אֵילִם
 שְׁנַיִם־עָשָׂר כֶּבֶשִׁים בְּנֵי־שָׁנָה שְׁנַיִם עָשָׂר
 וּמִנְחָתָם וְשְׁעִירֵי עִזִּים שְׁנַיִם עָשָׂר
 לַחֲטָאת: **פח** וְכָל בָּקָר זִבְחַ הַשְּׁלָמִים
 עֲשֶׂרִים וָאַרְבַּעָה פָּרִים אֵילִם שְׁנַיִם
 עֲתֻדִים שְׁנַיִם כֶּבֶשִׁים בְּנֵי־שָׁנָה שְׁנַיִם
 זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הַמִּשָּׁח אֹתוֹ:
פט וּבָבֹא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר
 אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדְּבַר אֱלֹהֵי מַעַל
 הַכַּפֹּרֶת אֲשֶׁר עַל־אָרֶץ הָעֵדֻת מִבֵּין שְׁנֵי
 הַכְּרֻבִּים וַיְדַבֵּר אֵלָיו:

7:81 And a bull—[he brought one], [a young one from the herd],
 [and also a ram]—[he brought one], and a lamb—one in its first year, [for a burnt offering].
 82 And a goat—he brought one, for a *chattat* (sin offering).
 83 [And for the offering] [of well-being], he brought [two oxen].
 Of rams [he brought five], of he-goats—five, and of lambs in their first year,—[he brought five].
 [All this comprised] the offering of Achira son of Eynan.
 84 [This then was the offering] [for the dedication] [of the altar] on the day [that they anointed it]—
 [the offering from] the chieftains of Israel: bowls made of silver—two [and ten (*that is*, twelve)],
 [basins of silver]—there were twelve, ladles of gold—there were twelve.
 85 [There being thirty] [and one hundred] [for a bowl]—[for each one], made of silver,
 and seventy for a basin—[for each one].
 All the silver for the implements was two thousand four hundred (2400), by the shekel of the sanctuary.
 86 And ladles of gold, [there were twelve], filled with incense,
 [each weighing ten]—[ten shekels was the weight], [for each ladle], in shekels of the sanctuary.
 All the gold in the ladles: twenty shekels plus a hundred (120).
 87 All the cattle for the *olah* (burnt offering): [a total of two] and ten [oxen there were].
 Of rams there were twelve, [and of lambs] [in their first year], two and ten,
 with their *minchah* (meal offering), and [also he-goats], two and ten, as a *chattat*.
 88 [And as for all] [the cattle that were brought] [for the offering] [of well-being]
 there were [four and twenty] bulls. Of rams there were sixty, of he-goats—sixty,
 lambs in their first year—sixty. [So this] was the dedication of the altar, after they anointed it.
 89 And when there came Moses into [the Tent of Meeting] to speak with God, he would hear the voice
 being [spoken to him] [from above] the covering that lies [over the Ark] of the Testimony,
 from between the [two cherubs]. [end aliyah] [Thus spoke God] [in this way to him].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh or yetiv kadma or pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate the following pairs of tropes by “wrapping them around” the phrase which will have the combined melody:

mercha/tipcha	kadma/geresh (or: azla, etc.)	mercha siluk
⏟Renew our days⏟	⏟She weeps bitterly⏟	⏟a fire-offering to God⏟

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (notably cantor Moshe Haschel in “Navigating the Bible II”) this is given a very distinctive melody—for which purpose extra syllables fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “God” or “Adonai”.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
 Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
 Everett Fox, ‘The Five Books of Moses’ (1997)
 The Stone Edition ‘Tanach’ (1996)
 JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
 Robert Alter, ‘The Five Books of Moses’ (2004)
 Commentaries in the ‘Anchor Bible’ series
 Rotherham, The Emphasized Bible (1902)
 The Jerusalem Bible (1966) (also my source for topic headings)
 The New King James Bible (1982)